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THE JERUSALEM
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Friday, July 13, 1973

The Air Force aerobatic team: Page 4



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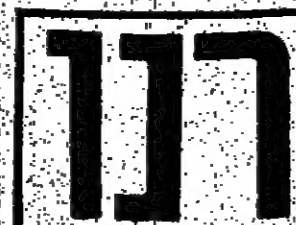
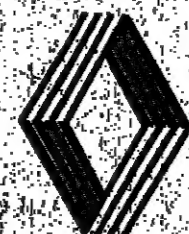
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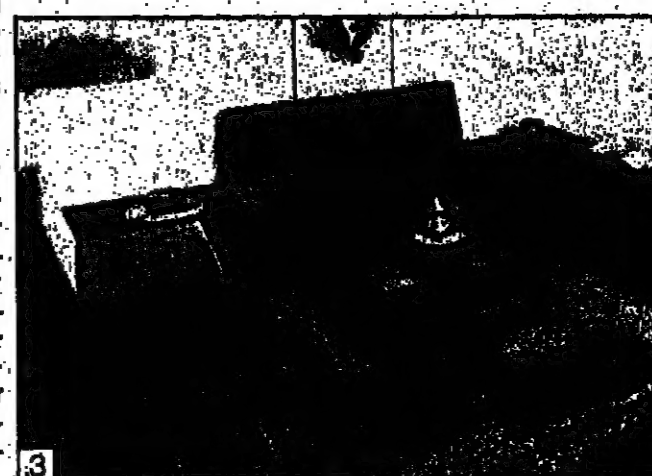
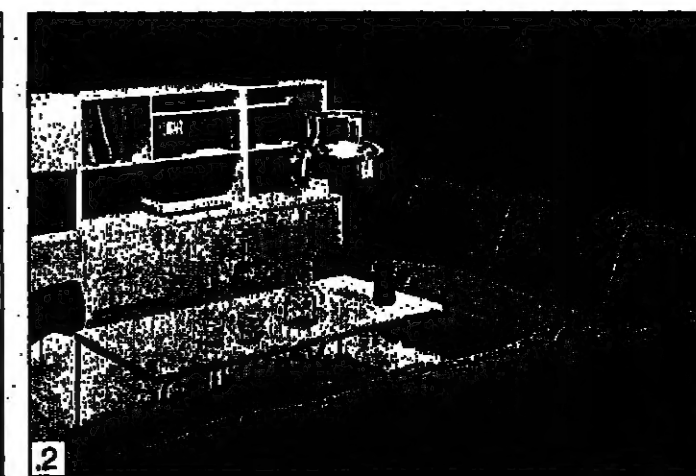
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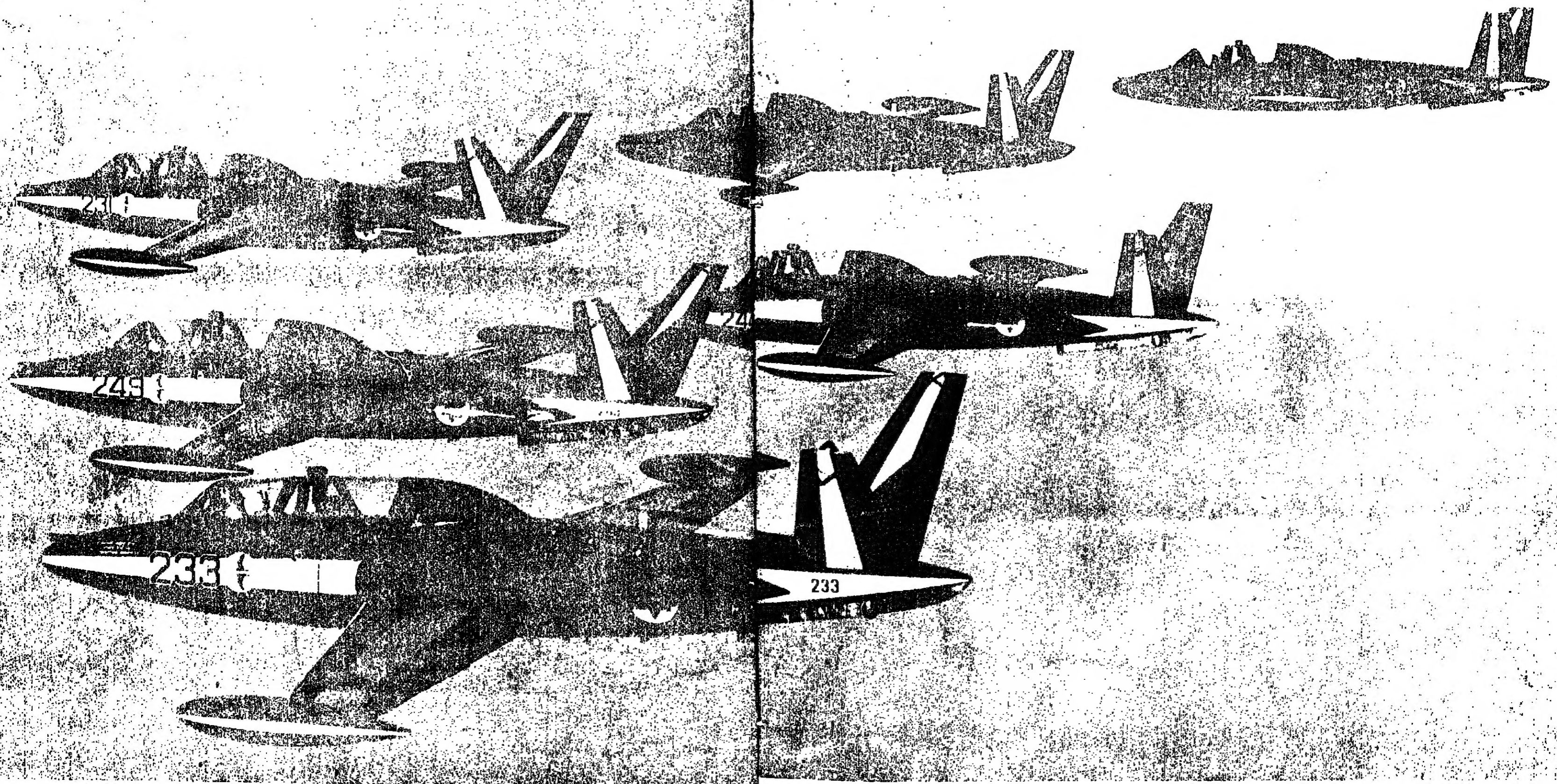
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AEROBATIC DAREDEVILS

Hirsh Goodman

THE PUBLIC SEES THEM once, perhaps twice a year. Six or seven Fouga Magister jet trainers, trailing blue and white smoke, drawing figures of eight in the sky; zooming in above the heads of those in the grandstands, and trailing off in loops and breath-taking rolls. The public sees them once, perhaps twice a year, but each morning, almost at the crack of dawn, members of the Air Force's Aerobatic Eight can be seen practising above one of the southern air bases in Israel.

Eight men, all of them fighter pilots who have been loaned to the Air Force Training School, make up the team. They all have hundreds of hours of flying time, and many hours of combat experience. They are chosen from dozens of volunteers, and are probably the most experienced pilots in the Air Force.

Aerobatics is a dangerous business. You have to have blind trust in the leader of the formation, and reactions honed to the

split second. You need nerves of steel to follow the leader down into a 90-degree dive from 4,000 feet at speeds of up to 350 knots, and pull out 500 feet above the ground. All this, when the distance between the tip of your wing and the tip of your fellow pilot's wing is slightly over one metre.

The Eight meet each morning at six. After a short briefing by the leader — 33-year-old Rav-Seren B — they spend just on an hour practising. In the months preceding a performance, practice time is doubled, sometimes trebled. New manoeuvres have to be carefully planned and coordinated. Before each flight, the leader takes to the air in order to get a weather reading, discover any unusual thermocurrents and check out the flying zone. Once in the air, the leader puts the men through their paces, pointing out mistakes and indicating where improvements could be made.

"We are not so worried about

impressing those on the ground as each other in the air," says one young Mirage pilot, a relative newcomer to the team. "If one of us is out but a fraction, the whole formation is thrown off balance. The pressure on you is tremendous." "Why do we do it?" B repeated the question with a shrug. "If you've read Jonathan Livingstone Seagull perhaps you can understand. You are alone in the big blue sky. Twisting and turning. Almost total freedom. From up there your problems back on the ground seem small and insignificant. It's just you and your machine in a flight of peace.

The men fly the same plane for the year or thereabouts; they spend with the Eight. They have to know and understand the plane's characteristics and capabilities. No two machines are alike, apparently, and in a "sport" where a great deal is left to the pilot's touch and little to instructions, the slightest mistake could

mean disaster.

According to Rav-Seren B, the Fouga, a stubby plane with long wings, is not the best aircraft available for aerobatics — "but it is what they have given us, so we have to make do." Ideally, he says, the plane should have short wings and a powerful engine. "If only we had Mirages," he sighs longingly.

YESTERDAY—Air Force Day — the men flew in a group of eight for the first time. Until this year, the Air Force's safety department refused to sanction formation flights of more than six planes, but they relented for the Independence Day celebrations, and allowed seven Fougas to blaze the trail for the massive Air Force display which highlighted the parade.

The addition of one extra plane in formation flying means hours of additional training for the entire group. Times have to be re-adjusted. Positions — which are

held by the same pilots for the period they serve with the group — have to be changed, and all manoeuvres replanned.

"You don't just plonk an additional aircraft into the formation and that's it," says B. "It has to be fitted in with the same precision as a part added to a chronometer. It's not easy.

Members of the team are treated with respect in the Air Force. The mere fact that they have been chosen to fly with the Eight is, to some degree, proof of their ability as pilots. A man has to be a qualified flying instructor before he can even apply for membership. He then has to obtain the approval of the head of the Air Force Training School and the leader of the group, as well as the unanimous approval of all the other members of the team.

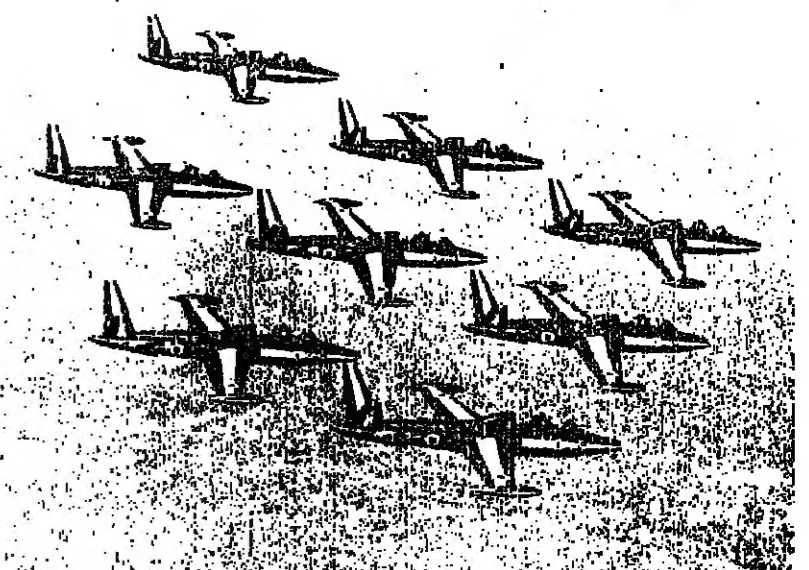
"When you fly a couple of feet away from a fellow pilot at difficult angles, you want to be sure that he knows what he is doing," says B. "Your life and safety are

in his hands."

As leader of the group, B has a special responsibility. The men follow him blindly. They pull out of a dive when he pulls out of a dive. They break away in a pass when he tells them to. He — and only he — makes decisions. "If one of the men falters during a manoeuvre, he can cause death."

Aerobatics is a combination of coordination, discipline and courage. Coordination and discipline can be achieved through training and hard work; courage is an unstable factor which can run out when most needed. In order to trust each other, the men have to know each other. In addition to flying together each day, they — and their families — also socialize together. Should any member of the team slip up once too often, should the other pilots feel unsafe flying with him, then he is dropped.

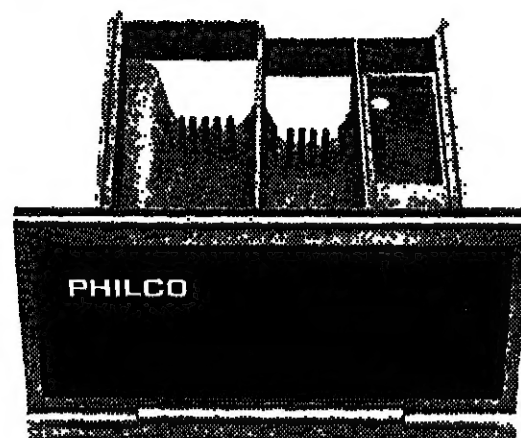
"That doesn't happen often and there are no bad feelings," says B. "The stakes are too high."



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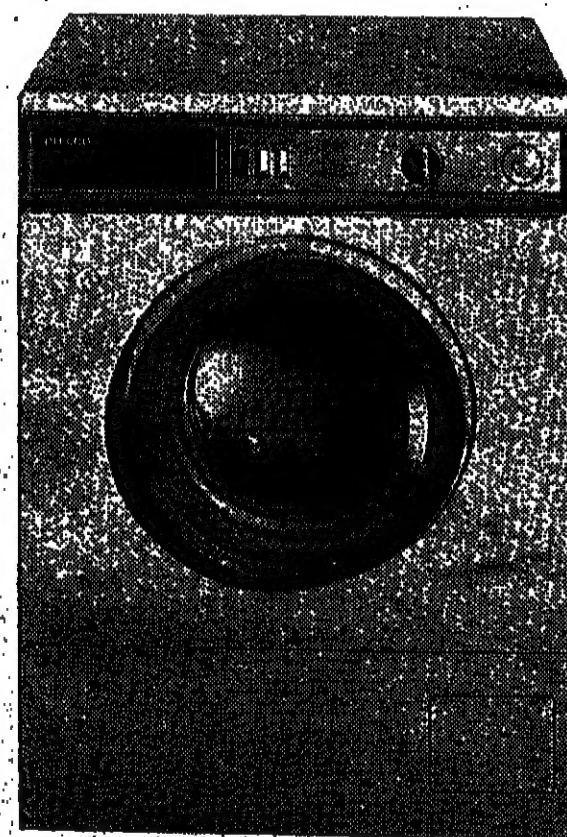
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THE JERUSALEM POST MAGAZINE

FRIDAY, JULY 18, 1973

Lea Ben Dor's Parliamentary Report



Parties in search of ideology

IT'S BEEN hot the past few days? Well, it's going to be a long, hot summer. In a way one might have seen it coming. There has been far-reaching cooperation between the Labour party and the main opposition, Gahal, on a variety of issues, mainly technical. In matters of peace and war we are becalmed and such split as there is comes not between the main parties but between the minority of supporters of unilateral withdrawal from occupied areas to be found inside the Labour group, and their fellow members who oppose this. Gahal's Menahem Begin cannot go to the voters and proclaim "They are selling your patrimony! Throw them out!" because Premier Golda Meir is obviously not selling anything to anybody and has just agreed to stand again as Premier. Gahal must therefore strike out into other fields. Wednesday's attempt to plead social causes was not impressive.

MR. BEGIN had demanded a debate on the "endangered youth" study which has revealed that a fifth of Israel's children live under less than minimum conditions, three to a room, four to a room, 25,000 of them in family units where there is less than IL70 per month per person. That would be an incredible IL280 for a pair of parents with two children; where there are 11 children and almost IL1,000 a month, the hardship is a little camouflaged, especially for those living in small family units themselves. Half the children have substandard health, Mr. Begin said. One can only hope that this is inaccurate or the result of some excessively high standard, including every possible minor defect.

"We used to be proud of the sturdy sunburnt children of Israel," Mr. Begin said sadly, and who would have contradicted him? Mrs. Meir's answer was brisk. Just who had proposed and carried out the study of poverty that Mr. Begin cited? Gahal or the Government? She would bring up the whole question of underprivileged youth in her report on her Ministry (which launched the enquiry) at the end of the month. The conclusions of the report were under study with a view to carrying out the recommendations. A Knesset debate would do absolutely nothing to speed up this process. Somehow the argument got out of hand with a great shouting match as to who had settled in the toughest places, who had built Israel. Uri Avneri (who has renamed his group the Radical Movement) interrupted with some criticism of both sides.

Mrs. Meir: All right, I know. Uri Avneri built this country. It is reasonable to suppose that Gahal decided to take up the issue of the underprivileged children at the weekend, after the great public response to the double screening of the TV report on the two large Jerusalem families where the children were shown getting dry bread and tea for their supper. We may discover in due course whether the children really were prompted to dramatize their plight for the benefit of the public, as has been suggested, and even whether the promoters came from the TV studio itself, or whether they were outsiders, possibly even well-intentioned, who wanted the facts of poverty to be publicized.

It has since proved, as so often before, that deprivation is not entirely a matter of money, or that over IL120 a person, a month a family is secure, and hungry below that level. There was also a sick mother who left her family to a 16-year-old to look after, a father who drank and into debt over a shop that went bankrupt; and another mother who would not pay IL1.50 a month for school lunches for her children because she thought she could get them free, although there was in fact a good deal of money in the family from earnings and welfare. Most ominous of all, it seems to me, was the fact that in one of the families there were two teenage boys who had dropped out of school but did not trouble to find work, letting their mother go out on a part-time job instead. Mr. Wilner (Communists) declared that if we only stopped maintaining a military machine there would be enough money for these people and others in the same plight. But even that is not true. The housing may be totally inadequate, but it is not in the matter of cash income that we have failed these families, but in that of integration and education. We have confused the adults so much that a mother foolishly rejects a six-agarot lunch for her child, and have failed to give the younger generation any sense of belonging to the community, or enough self-confidence to wish to go out and take a job that would put cheese and jam on everybody's bread.

IT IS SUCH boys who are the target of the new party to be headed by Mr. Shalom Cohen, formerly Uri Avneri's partner in "Ha'olam Hazeh." There is a dreadful pathos in the fact that he has taken the letter "zayin" (common usage for penis) as his party's symbol. Sex is the one area in which the poor are not disadvantaged; to appear to suggest in this way that it is in some way more the preserve of the Black Panther youths than of the other parties may convey dangerous ideas of personal superiority and of the right to self-assertion and even violence. At the same time this emphasis turns the individual back upon himself and his private life, and not outwards to any form of social integration. Little boys who have just discovered their secret weapon in life like to recite the Hebrew alphabet as "aleph, bet, gimel, dalet, heh, vav, dirty letter, het, tet, etc. Are we to have a party of delayed adolescents?

THE TROUBLE really began earlier in the week, when ex-Supreme Court Justice Benyamín Halevy (Gahal) made an impassioned plea for a re-hearing of the Arlosoroff murder case. The press has been flooded with reminiscences and speculation for the proceedings of 40 years ago satisfied nobody. At the time Revisionists had criticized and attacked Haim Arlosoroff so ferociously that his murder on Tel Aviv beach was bound to leave a residue of suspicion even after all three Revisionist suspects were cleared by British Mandatory courts.

Arlosoroff was young and brilliant and had shot up through



Mrs. Meir: Who had proposed... the study of poverty that Mr. Begin cited? (Hetz)

the Labour party as though he the whole history of Israel might had come up from the bottom of have developed differently if he the sea. It is conceivable that had survived, and the loss was acquittals!



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THE JERUSALEM POST MAGAZINE

PAGE SEVEN

مكتبة الأنجلو

Is Jewish sport booming or on the decline?



Paul Kohn

EVEN WHILE the Maccabiah is under way this week, a sharp argument is emerging on the current state of Jewish sport. There are those who hold that Jewish sport in the world is sharply on the decline and others, among them many Maccabiah contingent leaders, who reject this allegation outright.

What must be obvious to all observers is that there is a marked change in participation in sport as Jews have become affluent in the free world. The economic and social pressures that produced great Jewish boxers from the Whitechapel and Lower East Side ghettos—often billed with Irish or Italian names—no longer exist, and it is a different kind of incentive which has far larger numbers of Jews playing golf and tennis and even going into motor racing or equestrian sports.

The Zionist aspect of the Maccabiah Games has long been stressed, and World Maccabi Union chairman Pierre Glides-game hastens to point to the athletes of previous Maccabiahs who have settled in Israel. In fact, two of them—Debra Turner-Marcus, a sprinter from England, and basketball star Tal Brodie, an immigrant from the U.S.—have won the title "Israel Athlete of the Year."

But this year, for the first time, significant hints were dropped about the social aspect of the Games, with little mention of their sporting importance, except for the fact that they are recognized by international sports bodies as "regional games." This may have been due in part to the jitteriness of the Maccabiah organizers as they waited impatiently for the names of participants from abroad, which were very late in coming.

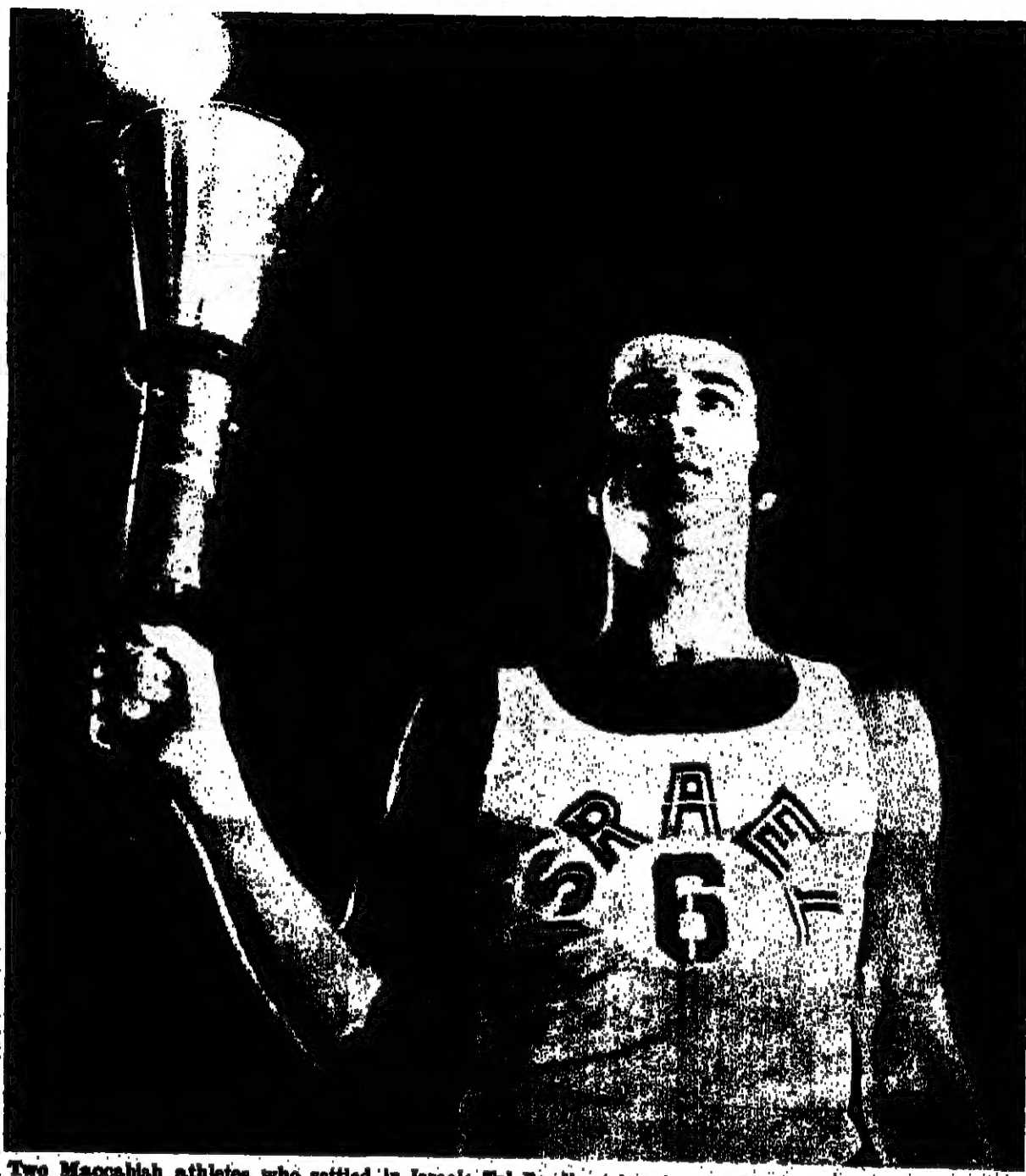
Haim Wein, chairman of the Organizing Committee, opened his press conference last week with a statement that Jewish sport "throughout the world was clearly on the decline." Fred Worms of the World Maccabi Executive supported the opinion, "Because Jews of the West are not hungry any more."

Nigel Wallis, a London solicitor and the father of 12-year-old swimmer Vivienne Wallis of the British team, said, "I would rather my children went skiing and played tennis for fun than spend six hours a day, six days a week, becoming Olympic swimmers."

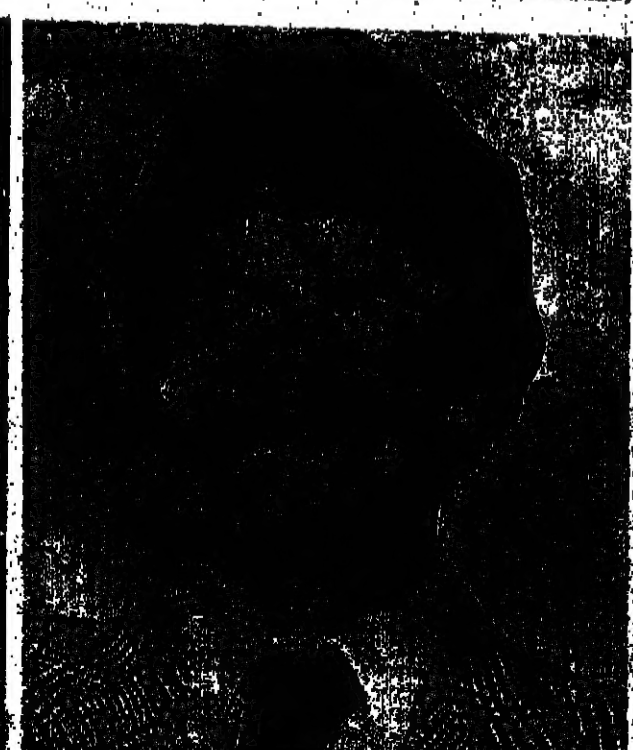
"Intensive dedication to sport becomes an unwelcome burden on the parents who no longer need to have their children become champions for material reasons."

"I believe this to be the attitude of many Jewish parents with the result that fewer of their children reach the very top in competitive sport," said Mr. Wallis. However, with better and more accessible facilities the number of youngsters taking part in sports is greater than it ever was and they tend to become "all-rounders" rather than champions in one sport only. He points as an example to the number of young Jews who ski today, "which must be a hundred times the number it was 20 years ago. Is this a decline in sport?" he asked.

THE VIEW THAT Jewish sport is on the decline is fervently rejected



Two Maccabiah athletes who settled in Israel: Tal Brodie (above) and Debra Marcus (below, left). Mark Spitz (below, right), 1973 Olympics sensation. (Israel Sun, Snesskind)



ed by the Americans at the Maccabiah. The captain of the U.S. team, Jack Abramson, pointed out that this year's American contingent was the biggest yet, and was a strong and balanced quality team, with many fine athletes in 15 sports.

Jewish sport in the U.S. "is most definitely not on any decline," Abramson declared categorically.

Roy Silver, co-author of the "Encyclopaedia of Jews in Sport," takes the argument further with the guess that, "I don't think a Mark Spitz (Maccabiah) record will stand in four years from now." (Incidentally, he thinks that Spitz, the most outstanding swimmer of all time, is built in a unique way which makes his legs, from the knee down, act like fins.) He believes that the present extremely young American swimming squad contains several future Olympic swimmers.

Roy Silver speaks of "a tremendous upsurge" of Jewish sport participation in the U.S., where talent scouts picked up promising youth from the age of eight. Throughout school and college years, sport continues to offer a great challenge to Jewish youth. The shift to the "white" sports is explained historically by Mr. Silver. When the Jews were massed in the Settlement Houses of New York's Lower East Side, they took of necessity to sports that required little space—mainly boxing and basketball.

Right at the beginning of the century there was a brilliant Jewish basketball team, nicknamed "The Busy Isles." The leader of the American contingent at the Maccabiah, Nat Holman, is known throughout the world as "Mr. Basketball," and was the first American coach in Israel. He is recognized as the father of Israel basketball. Jewish players used to dominate basketball, both amateur and professional, but the game no longer holds the same attraction for young Jews. In the past 20 years the game has been "taken over" by black players, and Jews are now mainly coached or owners of teams.

Boxing was once a sport in which good money could be made, and many young Jews fought professionally. As far back as the end of the 19th century Daniel Mendoza of London became middleweight champion of the British Isles—doing much to improve the popular image of the Jew in the process. Just over a century later, the American boxer Benny Leonard won the world lightweight title.

An indication of change of fashion in sport is the switch, by youngsters keen to learn, to defend themselves, from boxing to judo.

ROY SILVER REJECTS the theory that Jews are leaving track and field and other "hard work" sports, like swimming and diving. There are more participants in these than ever before, and from the thousands of dedicated Jewish youngsters, champions are likely to emerge.

Silver points to Debbie Lippman, who is the 1973 U.S. champion at 10-metre diving. Fourteen-year-old Barbara Lynn was U.S. national junior diving champion in 1969 and 1970 with a long (Continued on page 8)

(Continued from page 8)

list of other outstanding achievements. Both will be diving here next week.

Jews now have their own country clubs and have equal opportunities in schools and colleges, and today there are many thousands of Jewish competitive swimmers in the U.S. After all, the Mark Spitz era ended less than a year ago.

In tennis, "Jews have only scratched the surface," according to Roy Silver. Yet Jews have already forged to the top, notably former Wimbledon and Maccabiah champion Dick Savitt, and world-class players Tom Okker (Holland) and Julie Heldman.

In golf, too, some Jews are getting to the top and they are taking to the sea and rivers in large numbers; the old slogan "No Jew in the crew" is out. Jews have become first-class rowers and sailors. Don Sperry was world singles sculling champion and coach of the American crew



The opening ceremony at this week's Maccabiah.

(Israel Sun)

to the Tokyo Olympics. In fencing and gymnastics Jewish athletes are prominent, though there has been a noticeable decline in table tennis, once very much "Jewish sport," but now dominated by Swedes, Chinese and Japanese.

WHAT CAN BE SAID of Jewish athletes in America, Britain, South Africa and Australia is also true of the U.S.S.R.

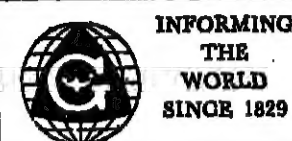
"If the Soviet Union could have sent a Jewish contingent to the Maccabiah, they might well take first place," opines Roy Silver. There are many thousands of Jewish athletes who are not up to representing the U.S.S.R. internationally, "but they would clean up here."

The opportunities for Russian Jewish athletes are believed to be no less than for those in the West. Several talented fencers, boxers and wrestlers who have immigrated to Israel recently are competing in the Maccabiah and are likely to be among the medal

winners.

The arrival in Israel of fine athletes from the Soviet Union is also likely to give a jolt to Israel sport, whose development has been disappointing in many branches. With the exception of Esther Shachamov, athletics have been uninspiring, and swimming, too, has failed to produce outstanding talent in the past five or six years. Nor has football produced any exciting new stars since the early Spiegel era, and the same can be said of tennis in the past decade. Only in sailing and basketball have Israeli performers and teams caused ripples in international competitions.

The key to improvement may lie in the observation of Jack Graham, leader of the British Maccabiah team, that "We tend to devote too much attention to the known veterans and neglect young talent. Perseverance is the key to reaching the top in sport, and if you want champions, you have to encourage dedication."



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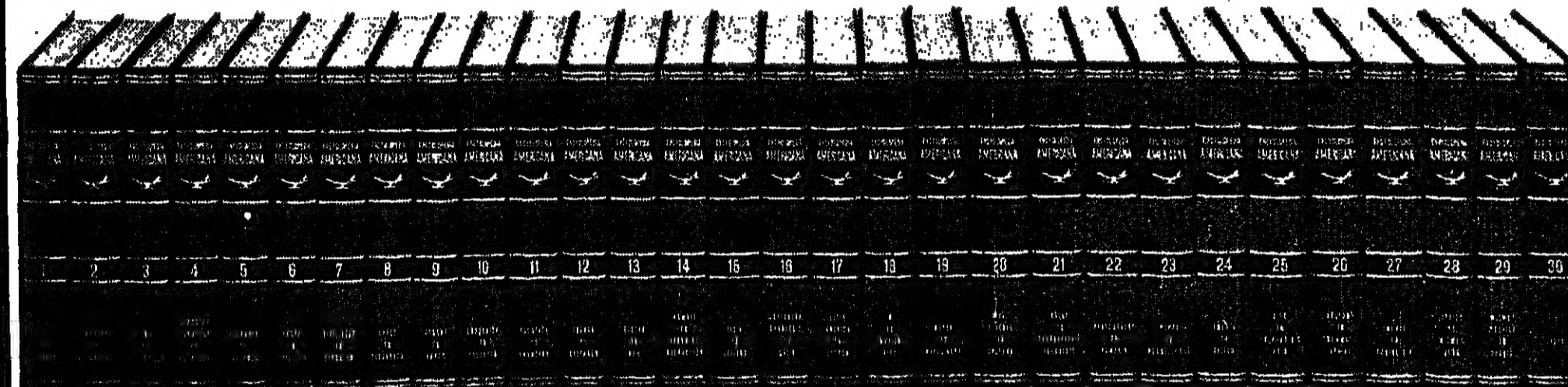
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SIR HUGH Greene, former Director-General of the BBC, was invited by the Minister of Education, Mr. Yigal Allon, to review the operations of the Israel Broadcasting Authority. His terms of reference covered programming, policy, organization, labour relations, the relationship between Parliament and the Authority, and the appearance of election candidates. Sir Hugh's report, critical of many aspects of Israeli television, is becoming a blueprint for reform.

THE AMAZING thing about Sir Hugh's report, considering that he was only in Israel for three weeks, during which he spent a considerable time travelling around the country and being wined and dined, is how well he did. Either the faults of Israeli television are so glaring that they can be seen in a moment, or Sir Hugh is very perceptive — probably both.

He certainly put his finger on the sore spots. Walter Eytan, the Chairman of the Authority, says, "Greene's report is brilliant. He's got it all there in a few pages. And he's right about nearly everything." Eli Nissan, a leading member of the news staff, comments, "We agree with nearly everything he says. We've been saying these things for years."

When the report was discussed this week by the plenum of the Authority, without any resolutions or formal conclusions being framed, several members complained that Greene's solutions might be valid for England but did not apply to Israel. It was said of the German philosopher Hegel that he mistook the kingdom of Prussia for the Kingdom of Heaven: certainly, reading Sir Hugh's report, one does get the impression that he regards the BBC as the Paradise of broadcasters. And yet most people concerned with the business will probably agree that he is right to take the British Corporation as a model: it is better than other systems.

The latest statement of the Education Committee of the Knesset confirms Nissan's contention that Israeli politicians believe that the function of Israeli TV is to give publicity to them on a basis of a fair time distribution, a claim Greene dismisses out of hand — unless they make real news.

Walter Eytan says that it is possible in England to assemble a group of top-level people interested in public affairs, who are not identified with parties: thus the BBC governors are selected because they can express authoritative views on finance, education, health and so on. But he cannot see how this could be done in Israel — almost all people of high calibre are associated with political parties.

"Apart from myself, all the members of the Board of Governors are clearly members of political parties. I myself was always a civil servant, and held strong views about the civil service being apolitical, but I suppose that even I am considered to be identified with Alignment views. My predecessor, Haim Yehil, was a strong member of the Alignment, although later he joined the Land of Israel movement."

"My impression," Eytan goes on, "is that members of the Board of Governors consider the interests of the public and the public interest and the operation of a broadcasting system which is itself dedicated to the pursuit of political impartiality."

Israelis are now like Gilbertian Englishmen. Members of Israel's Board of Governors are clearly appointed according to a party key. But the suggestion that they are selected by party considerations appeared to offend many members of the plenum, who contended that they were above such partisan attitudes. Their claim is not supported by Eli Nissan.

"Interference," he says, "goes on all the time. The Board members see themselves as watchdogs for their parties and their leadership. If we don't put Eytan or Kohn on the news when they make speeches, for example, members of the Board belonging to their particular parties will object at once."

"On the other hand, Sir Hugh ignores a very important point: the representation of all parties, including the Opposition. In France, the Board of Governors of the broadcasting authority consists entirely of Gaullists. That one-sidedness is very much worse than what we have here."

This may be so, but there is no doubt that in Israel the effort to effect compromises to suit all political parties is a major reason for the poor programming. It is little wonder that the men



Philip Gillon

"Our problem is that we are interested only in news — and, really, front page news. We are like a newspaper that has no inside or back pages. They want us to be a sort of diary: to record that so-and-so spoke at a meeting in Tiberias today, for instance. We're interested if somebody hits him on the head with a brick — that's news — but if we were to report every speech by every politician, we would have to stop providing a news service."



SIR HUGH's main recommendation is that Israel needs a second channel as soon as possible. He comments:

"So far as immediate programme problems are concerned, it seems to me after my short stay here that there is too much sameness and predictability about the schedules as published in the press. The element of surprise is lacking. This derives, perhaps, partly from a certain lack of showmanship, but also, more basically, from limited hours and limited money... with the present limited hours, the possibilities of improvement and of more varied programming must remain restricted."

He adds: "Public dissatisfaction with television will remain until the public can be provided with a choice. I recommend that the Government should commit itself in the near future to the introduction of a second television channel. This will take between four and five years to establish. It would be short-sighted to plan a second channel without colour production capability."

Sir Hugh considers various ways of financing a second channel — increased licence fees, or a Government subsidy, or advertising. He rejects the first as impractical and the second as undesirable, calculated to undermine the Authority's independence. So he concludes that the only way to finance a second channel is by the introduction of advertising.

He opposes a full fledged commercial system such as exists in the U.S.A. "This would be to say a long farewell to the ideals of Israeli broadcasting." But controlled advertising, he maintains, would work out very well.

He opposes a full fledged commercial system such as exists in the U.S.A. "This would be to say a long farewell to the ideals of Israeli broadcasting." But controlled advertising, he maintains, would work out very well.



OBJECTIONS to the opening of a second channel are based on the argument that if Israel doesn't have the talent to run one channel satisfactorily, there will be even less talent available to run two. Opposition to advertising has come from newspapers, which fear they will be driven out of business through the loss of this revenue, and from the Ministry of Finance, which does not want people to buy more products. Mr. Sapir believes that Israel already consumes too much for their own

good, and that they should not be egged on to raise their standards of living still further.

Eytan is a fervent supporter of Sir Hugh's point of view. "I think... and I have always thought... that it is absolutely essential for Israel to have two channels, so that we can provide people with a choice of programmes. Israel has the talent — we're not attracting them because we haven't got the money, not only for high salaries, but also for programmes."

"There is considerable criticism, in which Sir Hugh joins, of the failure to encourage local talent. Consider this: to produce a drama costs us IL50,000. To do the job at all well, the producer needs a budget of at least double what we give him. In France, a similar drama would cost IL2m. People with ability won't work this way. Talent is driven away from television for sheer economic reasons, which would fall away if we had advertising."

"If we got a second channel, the question would be: what form should it take? In France, the two channels compete with each other. The BBC system is to have a more serious channel and a light one. I think that this would be better for us. It would enable us to give drama, music and other programmes for the highbrows, if you want to call them that, and entertainment for the rest. At present, we are not satisfying anybody."

Walter Eytan sees no way of financing this channel other than by advertising.

"Every country where broadcasting is a public service — England, France, Italy, Switzerland — began by trying to do without advertising. They all came to it eventually. The fears of our newspapers are groundless. In my opinion: nowhere in the world, did newspaper advertising revenue drop because of television. Newspapers were hit by rising costs, but that's a different story."

Like Sir Hugh, Eytan believes that Israel must plan colour capacity for a second channel, although this will raise costs by 20 per cent.

"The difference is between day and night. It is not a luxury, it is a question of presenting the truth. When I was abroad recently, I saw the Watergate hearings one night on a black and white set, the next on colour. The difference was immense. You can't judge a Van Gogh from a black and white photograph."

It would cost IL120m. at today's prices — to introduce a second channel with colour. Eytan is not very sanguine about getting the money from the Government.

"Maybe after the elections they will reconsider the matter. For some reason, politicians in democracies don't like TV, they are suspicious of it, although politicians in dictatorships like it. But public demand here may influence them to give us the green light in principle. As Sir Hugh says, it'll take four to five years before such a decision is translated into reality."

SIR HUGH COMMENTS daily in his report:

"Since my arrival in Israel, I have heard Israeli television described as the worst in the world, and as no worse than anywhere else. The first statement is exaggerated; the second seems to me to be rather complacent and defeatist." With some diffidence in view of his short stay, he adds: "Television is not as good; as varied as entertaining as it should be after five years, and with the experience of the outside world to call on in one way or another. What seems to me to be lacking is the hard core of professionalism on which further improvement and, one hopes, further expansion can be based."

Eli Nissan agrees. He complains that the whole operation is run in an amateurish way, and is a shambles.

"Everything is done by bargaining, by compromises. If I ask for 12 cameramen, I'm bargained down to five. This means that we can't give the news live — we have to use still photographs and a newsreader talking, and then we get criticized for being dull. Of course it's dull — we would like our programmes to be live. We have 20 journalists to cover the daily news, the week-end magazine, sport, 'Moked,' the lot. It's absurd."

One of Sir Hugh's technical criticisms is the failure to make adequate use of the outside broadcast van, bought at considerable expense. This is like a mobile studio. There is also a second van bought secondhand. The large one has five cameras, the second, one camera.

Nissan says that the big van goes out on an average only once a month.

"There are two difficulties. One is that there are simply not enough technicians available in Television House — if they go off in the van, there's nobody left in the building. So it stands in the garage, while the Authority may be hiring studio space in Herzliya. The second problem is administrative: to use the van, we have to get an O.K. from the Director-General."



BOTH EYTAN AND Nissan agree with Sir Hugh's criticism of the lack of professionalism. One of his suggestions for remedying this is to introduce a long-term planning policy, with people sent abroad on extended courses. At present, short courses are organized at the Instruction Centre in Jerusalem.

"Of course he's right," says Nissan. "At present people are trained on a sort of ad hoc basis: we don't have planned programming. People are sent abroad either as a punishment or as a consolation for losing out in office politics — Yelvin, Rogel, Pisker."

Eytan endorses Sir Hugh's recommendation entirely. "We need more and more professionalism. We'll have to find the budget somehow. But it's very difficult: no broadcasting services in the world provides as varied a programme as we do with such limited means."



SIR HUGH's report indicates his bewilderment at the manner in which matters are organized. "Decisions are not made at the right level or are not made at all. The Director-General and Directors find themselves burdened with petty detail. I find the hours they work every day and the difficulty they find in taking holidays indefensible in the long-term interest of health and efficiency."

"Lower down the chain of command, on the other hand, producers and their equivalents are debarricaded from making the simplest administrative and financial decisions, and are bitterly frustrated as a consequence... I also find an extraordinary proliferation of committees and subcommittees. The result is an insupportable (or at any rate, insupportable by me) waste of time for people who ought to be getting on with their jobs, and, in most cases, would probably prefer to get on with their jobs."

This might well be a description of the entire Israeli ethos, not only of conditions in Television House. The British have a tradition of the man on the spot making the decision, given full power to make decisions. If he is a success, he is commended; if he is a failure

مكنا من الدخول

he is booted out. Israeli life is run according to the kibbutz tradition of consultation and committee meeting as a method of decision-making.

It is hardly surprising that both Eytan and Nissan endorse Greene's recommendations, although neither has much hope that the position will change.

So, too, with the questions of pay and discipline. Sir Hugh cannot comprehend how television can hope to attract talented people at existing rates of pay, and suggests that they should be paid far more to work far better. On the other hand, the security of tenure system baffles him.

"The salary structure and conditions of work are in a mess," he says in despair. "There is too much security of tenure in the Authority. In an organization which depends on the utilization of artistic talents, it should be possible to dismiss the inefficient or inadequate and to retire prematurely on generous terms those who once did good work, but are

burnt out... How discipline and efficiency can be maintained without the ultimate sanction of dismissal is something that I, as an administrator of some experience, simply cannot understand."

He is equally baffled by the fact that the workers in Television House belong to 17 competing trade unions, and compares what goes on there rather wistfully with the ease with which labour negotiations can be conducted at the BBC.

Nor can he comprehend the attitude of the administrative staff, who jealously try to keep the broadcasting boys in their place. He quotes with approval the Fowler Report on Broadcasting in Canada:

"The only thing that really matters in broadcasting is programme content: all the rest is housekeeping." He appeals to the administrative staff at all levels to realize that "they are not there for their own sake but to assist the front line troops."

ALL THESE SENTIMENTS are

heartily endorsed by Walter Eytan, Eli Nissan and most members of the plenum. Eli says that the workers would agree to dismissals for inefficiency or for being burnt out, provided they were generously paid during their years of employment. But one suspects that these expressions of support are really mere lip service. Everybody knows that the Director-General will continue to be overwhelmed by petty detail, that committees will proliferate, that pay will be bad, that dismissals will be impossible and that administrators will hamstring creative workers. After all, where are we living? London? This is Israel.

So, too, with Sir Hugh's plea that creative workers should not be treated as civil servants. Eytan agrees that this is bad — but clearly knows, in his heart of hearts, that only an earthquake will change the situation.

Sir Hugh's subsidiary recommendations include improved audience research on a scientific basis, instead of the present haphazard

system. Eytan says that this will definitely be introduced. Another suggestion is that Israel should have a newspaper or magazine like England's "Radio Times," not only giving weekly programme details but also carrying previews of the fare to be served. Ari Avner, a veteran broadcaster now serving as spokesman for the Authority, is working on a plan for such a magazine. It will be recalled that Amos Gordon ran a radio magazine a few years ago, which proved to be a fiasco, but that was in pre-TV days.

SUMMING UP, Walter Eytan, while commending Sir Hugh's insight and clarity, says that the report is a bit harsh: he feels that, considering all the difficulties under which Israel Television labours, its results are remarkable.

"The difficulties Sir Hugh points out fall into two categories," he says. "Either they are problems from which television suffers everywhere, or they are prob-

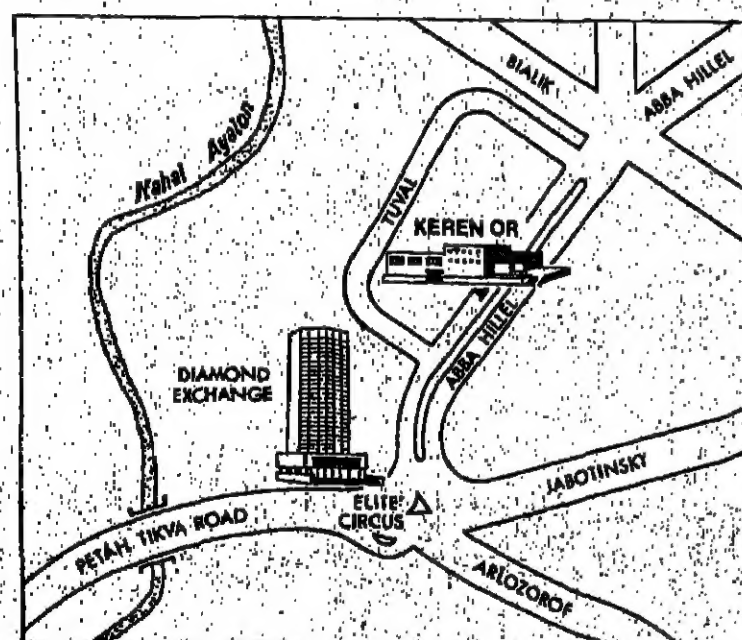
lems with which all Israeli institutions are afflicted. Of course, we could do better, but we are doing as badly as people make out, bearing in mind the limitations imposed on us."

Eli Nissan says that he believes the workers would accept Sir Hugh's report in toto, even if this entailed sacrificing cherished rights, provided — and he makes this a key proviso — the report is accepted in full.

"It will be worse than useless to accept a bit here and reject a bit there. Either all or nothing," he declares.

Israeli viewers will no doubt support Sir Hugh's proposals up to the hilt: they want less politicizing, a second channel, wide choices, colour, vital news, encouragement of local talent, less industrial strife, higher worker morale. The report is to be discussed by the Board of Governors with Yigal Allon. Viewers will await its fate anxiously, fearful that it will be pigeonholed or only accepted in spots approved by political pundits.

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مركز من الذهب

The Messiah and landscape gardening



Still we have not been able to escape the charge of magic. We hide it in the spooky, tricky, and perilous word "spiritual." Another belief I have always had, again in common with many Diaspora Jews, is that Jerusalem is vaster than its geography. Which is to say: despite pavements, sewerage systems, garbage dumps, universities, schools, offices, garbage disposal plants, despite all the data that define a real city, Jerusalem is now, right now, what it has always been: a sustenance, an aspiration, an ascendancy, an idea, a city of the mind. All this, of course, is in the realm of magic.

I say "of course" now, but I did not come to the "Of course" now. Though I am like you, unhelpful of the anecdote as a mode of intelligent discourse, I reluctantly take it up as a kind of handle to get hold of a whole machinery of perplexities. Less than a month ago, then, I was privileged to find myself in a New York living room in the company of three astoundingly gifted men. One was a learned professor of Hebrew studies at a major university, a half-year Israeli. One was a celebrated Israeli novelist. One was a renowned scribe of the Holocaust and an exponent of Hassidic views. They all three had a complex intimacy, an internality, with the Land of Israel that I, a garden-variety New Yorker with the terribly typical three-week experience of this land of the Holy City, Jerusalem, could not have dreamed of.

Thirty-five Jewish scholars and communal leaders took part on April 1 in an all-day symposium in New York, organized by the American Jewish Congress, on "The Impact of Israel Upon the Diaspora." The participants were all people who had taken part in the "American-Israel Dialogues" organized annually in Israel by the Congress. The following address, on Jerusalem-as-Idea vs. Jerusalem-of-data, was delivered at the symposium by CYNTHIA OZICK, novelist ("Trust," "The Pagan Rabbi and Other Stories") and essayist, whose address, "Toward a New Yiddish," delivered at the 1970 Dialogue in Rehovot, was printed in these pages on August 7, 1970, and who won the 1973 Award for Literature of the American Academy of Arts and Letters.

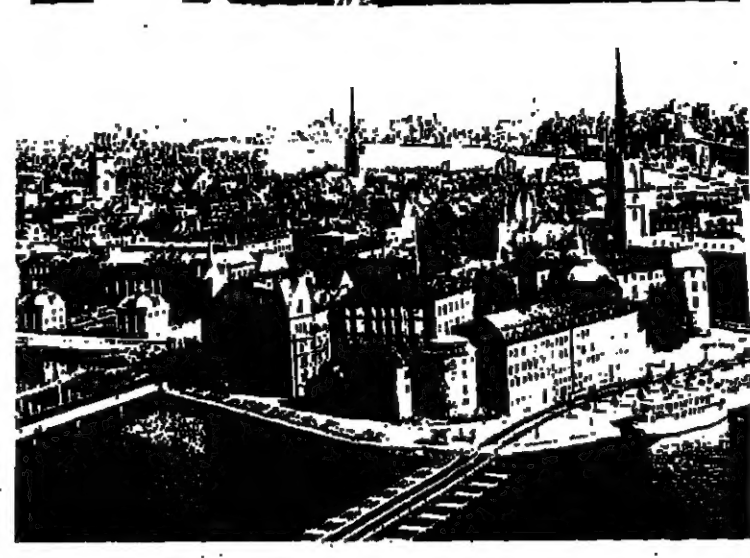
another story. It was, I should say, about 1922, when I was about 19 years old, and I was at my grandfather's. This grandfather, as he said, was an old, old Zionist. Long ago in Russia he had been the earliest of the Zionists. So long ago that one could hardly imagine what a catastrophe a break of this human wall he had founded when he was all alone, a lone, like poetry was his weapon. In Russian — the Russian language — his darling, his beloved, his cherished, his incarnations and things that incarnates in Russia, in the Russian language, he wrote everything to the modernist Jerusalem which did not yet exist. Now he had lived for 40 years in the Russian language, the city of Moscow and he was now a Jerusalem of Jerusalem. And still in his

AND I TOO was in disarray. For one thing, it seemed to me that I had then and there been educated; I felt ashamed of my attraction to metaphor. It did not matter that I already knew how good it is to preserve skepticism to cling at all costs to the critical temper, to demythologize whatever is visionary. It was not new to me that the world is undecided, that the Messiah has not yet come, and that even Jerusalem is not yet Jerusalem.

"But here to the three were skeptical! 'She broke, protocol,' 'She demeaned herself.' 'She did not act as a head of state ought.' 'She should not have rushed to The New York Times.' 'She succumbed to the London.' 'Silence should have been her savior.' And again, 'The gods from Berlin!' 'Demythologizing!'"

"Finally the Israeli novelist told another story. It was about his 72-year-old grandfather. This grandfather, he said, was an old, old Zionist. Long ago in Russia he had been the earliest of the Zionists. . . . so long ago that one could hardly imagine what a capitalist, a Jew, or the human will he had seemed then. . . . I told not relieve any of my letter; our hostess had gone of a conference in the Jerusalem of

"But I kept a copy of my letter as I looked at it again. I saw that what I had done was indeed characteristic of the *Shifit* Mentality. Again I had laid it all on the back of the Messiah. 'Against the retreat into metaphors and magic, was this the letter of one who despised Bush and Idealism? Was this the thinking of an enemy of mythology? Did I suppose the Messiah would come and repair the broken fences of Judaism or redeem the sins of the Mediterranean from the tourist hotels?' This was demythologizing!



This small notation struck me in the centre of what, I suppose, deserves to be called the anthropological solar plexus. Cultural relativity all at once broke through with its usual force and clarity. The Indians the Indians too had a vision of Him. Another tribe claimed a Sacred Lake.

This is a point, no platitudinous and silly thing that I know it ought not to be stated at all. The reason I have stated it anyway is that I have been asked to come to some way to learn to take mythology seriously, even if it is considered dead. The Indians' case makes one feel that one can't legally be on the side of one tribe's denunciation of the Sacred Mosa, even if tribal

So — without bother — what comes of the Jerusalem-of-Jerusalem? There are a hundred theoretical foundations for the Jerusalem-of-Jerusalem. In any case, necessity, just as each generates a temerously liberating categories of validation. One would, of course, agree with the demythologizers, the dephurators of Jerusalem, the proponents of Jerusalem-of-data: purely real to

But suppose this: suppose the perfection of the Jerusalem-of-data. Suppose a land of comely gardens, of olive trees in every yard, of meticulously ordered parks for the delectation of children, of a superbly equipped museum, of a score of palaces, of houses filled with flowers and with artifacts and furnishings as satisfying and natural in their materials and contours as flowers. Suppose the Sea of Galilee running with fish no longer in danger of pollution, and the sky at the margins of Tel Aviv unmarred by the black cometary shapes of factory smoke. Suppose all the data of Israel's civilisation to be gathered up in a majestic of fulfilled endeavour. Suppose, in fact, that we maintain the ideal of an Israel society the equivalent of those purely-conceived figures on a Grecian vase, each one arrested in perfection?

no more. The next Prime Minister to visit the Pope does not confer her psychological turmoil or tell the story in her gaze: the next Prime Minister to visit the Pope is as common as the attacks from Stockholm. The Mediterranean no longer sucks away the feet of an arrogant row of Mediterranean-like hotels which offer the magic of heroes in their plumbings in the realm of data, good data have triumphed over bad data.

Now I understand that the question I have been turning around in my head here, with considerable grossness and with the flatness of one inertly perished in this sort of analysis, is the question is very, very old, as old as the phrase "*keeloh hagoyim*," "Hike-unto the nations." It is probably the single most discussed question in the among Jews since the return from the Babylonian captivity. It is the question of the State: Shall we be *Yevachim* or *Beau?* Shall we be "*medina*" or

Recently in Munich a throng toward the prototype of normalism — the Israeli Olympic team was expert in shooting, wrestling, weight lifting — was all at once thrown shockingly back into apicalness. It is not sufficient to say that history always has its heartless way in the respect with the Jews. History and mythology are not the same; and even the data of history cannot be

I said before that an ideal Jerusalem of data as normal as an ideal Stockholm was a gratifying imagining. It is gratifying, but that is a

FOR MYSELF, I need the Messiah. I need the Messiah not simply because I live in New York, which is a data, not much of a sweetener with the Messiah. Perhaps when I am 62 like the novelist's grandfather, I will live in an ugly corner of the real city of Jerusalem

I need the Messiah, though I do not know what are the characteristics of the Messiah, or what he will bring. Peace may be the Messiah's real name, or it may be merely the name of the ground we must prepare for the coming of the Messiah. I am certain that City Planning is the name of one of the many gods that I do not know the name of. I am certain that the Messiah's name is Jesus, but Jesus is the Messiah's name; perhaps it is a description of his voice. But it may be that the Messiah does not need a voice. Justice is the name of the Messiah's right hand, but it is not the name of the Messiah himself.

An eternal question-mark

MANY YEARS ago I studied philosophy. I was drawn to it on account of the questions it poses; I forsook it on account of the answers it offers.

All that variety of answers only arouse my suspicions. To the questions of my contemporaries there are no answers; there cannot be; there do not have to be. The ques-

What is a Jew but an eternal question-mark? Others do not understand the Jew, and that explains their so-strange attitude to him, their so-cruel attitude.

Does he understand what is happening to him?...

MY MASTER and mentor, Professor Shaul Lieberman, once taught me:

It is written in the Talmud: He who mourns over the destruction of Jerusalem will be privileged to rejoice at her restoration. The reverse is also true: He who does not mourn will not rejoice, with not be capable of rejoicing. That explains what is happening today. On the face of it, it seems permissible to win

der: How is it possible that Jews
like us go on living without going
out of their minds for joy? How
is it possible that we, having
undergone what we have, come to
sovereignly liberated Jerusalem
how can it be that we do not g
mad with happiness?

My master and mentor explains
it may be that this is a punish

ment, it may be that we did not
weep enough over our own period
destruction of Jerusalem. And I can
fear that this possibility haunts me
constantly. Perhaps we did not weep
enough. Perhaps we did not know
how to weep how to transmute
I words into weeping-words.
On the other hand, there is
something to be grateful for. This
may sound like so much phraseology

I have no belief in the Messiah, but I know I need him because Stockholm is not enough.

How will we validate, without belief, our own mythology? How will we justify the words *Holy Land*, those millennially honeyed and hungering words? History does not help, philosophy is of no use, aesthetics is a bright witicism.

All I can tell you is that the Messiah is *necessary*, though I cannot tell you why.

All I can tell you is that I, who stand like you in terror of falling into idolatry and magic, stand in equal terror of falling into the hands of the demythologizers. It is the worst terror of all: infidel terror. The terror of one who cannot name the holy purpose, and who cannot survive without it.

but out of a sense of gratitude a Jewish writer like me finds the strength to put words together. Even when I think of that period of dread, that long night, I somehow manage to rouse that sense in myself. I find it good to think that I was a participant in that event. Since it was decreed that our people should suffer from an eclipse of the lights, I like the thought that I, too, was affected. I should not like to have been left out of it.

If I have learned anything, it is this: A Jew must find justification for himself only as a member of his people. I do not wish anything to happen in Jewish history without it happening to me. Whoever sees and experiences his life in these terms will live a fuller life.

Therefore, it is out of gratitude that I have written down my testimony to the awakening and joy of Russian Jewry and my book on Jerusalem. The Talmudic Sages say that when the prayers are abolished, one will remain: the Thanksgiving Prayer. It typifies the Jew perhaps more than many other prayers. We possess the quality of thanksgiving more than

others; it is completely absent in the enemies of our people. Recently I discovered that soldiers of the SS were forbidden to say thank you. They were instructed to say: "I never say 'thank you' because they had taken by force and thus they were entitled, to everything, and that saying thank you is degrading for a soldier. This regulation explained many things for me. Suddenly I understood why the murderers were able to murder."

With us, saying: thank you is a privilege. Please allow me to express one request here: I should like every Jew in the Diaspora to learn to say thank you to the State of Israel; and I should like every Jew in the Kingdom of Israel to learn to say thank you to the Jewish People everywhere, for having remained Jewish and faithful to their God and to their destiny.

I SHOULD like all of us together to eliminate the dangerous dialectic that is seeking to divide the Jewish People, to incite Jewish communities and traditions against each other, to sunder the Celestial Jerusalem from the Earthly Jerusalem.

I teach my students that when a Jew in the Diaspora speaks in Israel, he should use the pronoun "we." I should like it if here, too, this consciousness were inculcated upon students and their parents when they speak here of good Jews — scholars and philanthropists in Detroit, Brooklyn or Strasbourg — let them say: We. Anything that troubles Jews here affects us here. Any trouble here affects us here. I will conclude with an assertion:

that sums up everything that have been trying to say: A generation ago we saw that man had betrayed. The Jew did not betray. Therefore, he deserves that we should occasionally sing him a song of thanksgiving.

Extracts from address delivered on being awarded an honorary doctorate at Bar-Ilan University last month.

مركز امن الاصل

THE MID-SEASON MOD

Catherine Rosenheimer

FAR FROM being fashion's Silly Season it's something of a slack, in-between one just now. End-of-season sales (which always start in mid-June for various commercial and even in a psychology-based reasons) are about to hit us; no designer or producer would be wise to launch a brand new collection for another month or two at least.

With few exceptions, most of what has been happening in fashion lately is more in the way of resumés and re-caps than bold new thinking.

A RECENT FASHION show at Wizo House was the first fund raising effort organized by 22 young members who have formed a group to support a Kirya Maternity Hospital. Working as daily volunteers, both in the baby wards and circulating among women patients and trying to improve available services, the group is a new one — and the hospital one which is badly in need of outside assistance. Principal feature of the fashion show was the Beged Or Bis collection — Beged Or's "younger brother," in the form of a range of raincoats, casual suits and jackets all designed and cut on the established Beged Or lines but made in materials less expensive than suedes and leathers — for example, good looking Skai, canvas, denims and the like, often trimmed with leather or suede and with fun furs. Also seen at the same show were some striking Goltex beachwear models as well as exclusive hand-knitted and silk dresses from Danit Boutique.

ONE EXCEPTION to the rule of this not being the time of year for launching collections was a small trade show held by Polgat last week, principally for export buyers. The Polgat complex's newest offshoot, Ligat, who produce Lee jeans and casuals under licence, was well in evidence, as were some handsome Dioten and wool jersey

(Continued on page 23)



(Continued from page 22)

men's suits from Bagir and ladies' chunky knits by Ouman.

FASHION STUDENTS at the Ort Vocational School at Shafir have benefited from their proximity to when the students graduate from the Tadmor leather plant at Kibbutz Ein Taurim and, in close cooperation with the factory, have been receiving training in leather fashion techniques, learning cutting and

modelling, applique work and decorative topstitching. Tadmor supplies the students with raw materials, sewing machines and cuts to work with — and obviously hope that, in return, they will reap a good crop of new, young manpower.

(Opposite, left) Off-white coat from Beged Or Bis comes in natural, weatherproofed canvas, has Skai bound edges and is lined throughout in patchwork coloured fun fur. (Opposite, right) Outsize, ultra-realistic flowers form the pattern on a silk-knit, short-cut maxi dress from Boutique Danit. (Above, left) Needlecord jeans and battlejacket suit from Ligat. (Centre) Boldly checked jacquard knit suit with slim cut, single breasted jacket, by Bagir. (Right) Suede applique skirts by pupils of the Ort Vocational School



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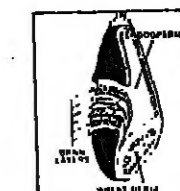
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THE JERUSALEM POST MAGAZINE

PAGE TWENTY-THREE

مكتبة القدس

PAGE TWENTY-TWO

THE JERUSALEM POST MAGAZINE

FRIDAY, JULY 13, 1973

I can't do a thing with it

AFTER MANY LONG and anxious consultations, my daughter decides to have her hair cut. My 28-year-old has been to leave it as it has been for the last year or so — long enough to confine into plaits for school and simple enough to require only vigorous brushing to look both becoming and suitable.

However, being a realist, I accept the fact that if half the girls in the class are going around in shaggy bunches reminiscent of English sheepdogs, Hannah will not fight the tide by asserting her individuality. Earnestly, she points out to me how much more convenient it will be for the summer. Cooler

opportunity, I try to interest her in the origin of the idiom "to split hairs," being ever one to improve the shining hour, but she is a direct thinker and fashion, not semantics, is her present concern.

She hears me out politely; that is, she waits until I have finished speaking (whether she has heard me or not is nothing I would like to bet on — a doubt that applies to most of our conversations), then renews her urgent plea to get her restyling done at once together with her best friend. I am always urging her she reproaches me, to take better care of her appearance, so she thought I would be happy to find her so concerned about it.

It is true that I have remarked from time to time that outward appearance, though not the most essential indication of character, should be, whenever possible, pleasant and agreeable. I had rather thought on the lines of starting at the lowest point by making sure that shoes were polished

then working upward to a little knee scrubbing and belt fastening. Progress from the top down smacks somewhat of Tolstoyan reform. Idealistic but unenforceable.

As a last warning, I beg her to consider that what may look very good on her friend, an impenetrable with a triangular visage, may not suit Hannah's round, cheerful face. This is brushed away as irrelevant and the two of them rush off sitting in the hairdresser with difficulty between folk dancing and Scouts. An hour later she is back, bursting in on me in a storm of indignation, declaring she didn't know it would look like that and its no good my saying that I told her so because that is no consolation. Now she looks terrible, and she will be ashamed to go out, and I must go immediately and buy her a large floppy hat which will hide everything, or better still a wig. When I get a chance to reply, I declare solemnly that it doesn't look at all bad and we will both like it

better when we get used to it. The biggest disadvantage I can see is that it is going to impair her sight, but if she is prepared to risk going blind there is no other reason for despair.

Conferences with neighbours and other authorities bring her round to acceptance of her altered looks, and even to acknowledgment that they have not been impaired. At bedtime we gather from remote corners and caches the clips and curlers left behind by hair-conscious guests, though in all fairness I caution her, as I wind some strands under her direction, that my previous efforts to utilize this equipment either on myself or on others have resulted in styles ranging from the Hottentot to the haystack, but never as envisaged. As their disposition allows her to sleep only sitting up, she discards them in the middle of the night anyway. Chop a bit off is one thing, but all-night vigils are something else. We agree that even for beauty, some sacrifices are too great to make.

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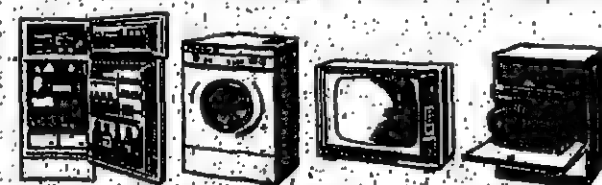
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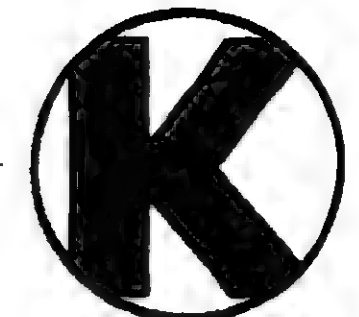


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מכאן לאחור

Poverty made plain

THE WHOLE country is talking—sadly or angrily—about Benaya Binun's programme on poverty. In his reportage on the Report of the Prime Minister's Committee on Disadvantaged Youth, Benaya Binun followed the harrowing pictures of the lives of the two families he investigated that television sent another reporter to reinterview some of the people concerned, and to question some of their neighbours. His report confirmed the misery and squalor found by Binun.

I had expected Television House to adopt its traditional course of backing down on an issue that had exploded, and for one am proud that it had the courage to stand by its reporter and the approach adopted in the first, startling programme.

There seems little doubt that Binun erred in ascribing the hunger in the family to inadequate financial resources, although I must mention that he had obtained confirmation of his basic diagnosis from a doctor attending the girl, said to be suffering from malnutrition, and from no less an expert than Dr. Israel Katz, Director-General of the National Insurance Institute. But as Welfare Minister Michael Hazani pointed out to Eli Nissan in a very earnest and humane analysis of the original programme, the trouble lay with mismanagement of resources rather than lack of money. This was borne out by the equally impressive social worker. Both stressed that terrible poverty—relative, not absolute—exists in our midst, that slum housing is appalling, with little prospect of improvement, that service to the poor is inadequate. What is more, said Hazani, the gap between the well-off and the poor is getting wider, not narrower. Anyone who has seen the horrors of the ghettos of American cities, often within a stone's throw of luxury apartments, must tremble for the future of the country if capitalism becomes rampant.

Despite Binun's error in ascribing the hunger suffered by the two families to inadequate earnings, his programme was an excellent example of what fighting TV can do for the country. Sir Hugh Greene criticized the god of objectivity, of presenting both sides simultaneously, and Binun made no bones about being sub-

RADIO/Ze'ev Schul

Marriage brokers' lament

IT'S COMFORTING to realize that, regardless of the plight of the United States dollar, the "going rate" for university graduates, male, has been able to hold its own. At least according to the marriage brokers' price list, which we heard on last Friday at 1705, leads off with young graduates—engineers, doctors and "even simple" lawyers.

Professors, on the other hand, are considered beyond the prime. They are usually 30-35 years old by the time they achieve their ultimate ambition and start looking around for a mate. But young girls want young husbands.

Marriage brokers' problems are often aggravated by choosy groomers. At the extreme end there is the multi-millionaire who has been calling on his *shadchen* faithfully every weekday for the past 15 years. "I have a suspicion the guy just likes looking," you know... he confided.

If you listen to him, you won't give your daughter too much of an education either. She may miss the boat by the time she gets her second degree and become terribly fussy to boot. Besides, men don't want to look up to their wives and the higher the educational level, the smaller the demand. But all the girls seem to want a university graduate.

One well-known Tel Aviv broker couple, 35 years in the business but still relying heavily on Yiddish as their *lingua franca*, brand the miniskirted generation as the "Disengoff girls"—and nobody in his right mind would want one of those! But even if they do—our couple aren't supplying them. The situation is demoralizing enough as it is. Mrs. Broker: "In the good old days it used to be marriage first and love afterwards. Now they all want a free sample first..."

surance Institute. But as Welfare Minister Michael Hazani pointed out to Eli Nissan in a very earnest and humane analysis of the original programme, the trouble lay with mismanagement of resources rather than lack of money. This was borne out by the equally impressive social worker. Both stressed that terrible poverty—relative, not absolute—exists in our midst, that slum housing is appalling, with little prospect of improvement, that service to the poor is inadequate. What is more, said Hazani, the gap between the well-off and the poor is getting wider, not narrower. Anyone who has seen the horrors of the ghettos of American cities, often within a stone's throw of luxury apartments, must tremble for the future of the country if capitalism becomes rampant.

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jective. The result was a programme that jarred viewers out of the customary complacency of their armchairs. All too often coverage of an event like the Report of the Prime Minister takes the form of an interview with the politician concerned, on his reactions. Perhaps because Binun was trained as a cameraman, he gave us a camera's eye view of what the Committee had reported.

This is where television has the edge on the press—it shows, it does not have to describe or discuss. I hope that this style of presentation will be encouraged by the Authority up to the hilt, and that Television House will defy politicians, press and anyone else who would like a less dramatic style of presentation.

THE REPORT by Amir Shaviv on the mosquitoes afflicting Southern Tel Aviv was excellent, although handled in quite a different way. Here the touch was elegant and ironic, but the effect was equally calculated to shock and disturb. Binun struck with a bluegreen, Shaviv stung like a well—like a mosquito. There is certainly something wrong in the State of Israel if we should have to fight today in Tel Aviv the battle the pioneers fought, and now so many years ago in the swamps of Hadera and the Hula. The destruction of the Yarkon River for the sake of progress seems to be proving a costly indulgence.

I was interested to see scullers in the Maccabiah actually rowing on the Yarkon. My impression of it, after the polluters have done their grisly work, is that it is more suitable for a steeplechase than for sculling.

The sports people are doing a first-rate job bringing us the Maccabiah, although they are sorely handicapped by the lack of colour. Presenting pageants which depend on colour by means of black and white photographs is like asking a blindfolded man to describe a landscape. My main complaint is that not enough attention is being given to cricket.

We are being so heroically served by Dan Shilon and his merry men that it seems ungrateful to complain about anything they do; but I think he should instruct his cameramen on the basic rules of sport—to keep their eyes on the ball. It is tantalizing to see a shot in tennis disappear off-screen at the cri-

tical moment. I am sure that they are working under great difficulties, without an adequate number of cameras, but somehow they must follow the ball to its ultimate destination.

I am very intrigued by President Ephraim Katzir's dress style. After striking some mighty blows to free the Presidency from the tyranny of neckties, he was one of the few men to wear this symbol of bourgeois decadence at the Maccabiah. Maybe he just likes to be different. Whatever his motives, he is certainly showing an unerring aptitude for saying and doing the unexpected.

A strong strain of informality was observable among the partygoers in the games. All that coming to attention and saluting stuff looks archaic in the 'seventies. The Maccabiah ceremony, of course, is copied exactly from the Olympics; and it will be remembered that at Munich, before the tragedy that ruined it all, there were objections to the military touch and to the heavy accent on nationalism. It might be a good idea for the Maccabiah people to start thinking of a different type of ceremony, with less barking of orders as if the athletes were soldiers on parade. The parade-ground style of running such an event depends on the cooperation of the people involved, and this was obviously not forthcoming, except from the South Africans.



La dolce vita — Musarra style. (Rubinger)

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I was interested to see scullers in the Maccabiah actually rowing on the Yarkon. My impression of it, after the polluters have done their grisly work, is that it is more suitable for a steeplechase than for sculling.

The sports people are doing a first-rate job bringing us the Maccabiah, although they are sorely handicapped by the lack of colour. Presenting pageants which depend on colour by means of black and white photographs is like asking a blindfolded man to describe a landscape. My main complaint is that not enough attention is being given to cricket.

We are being so heroically served by Dan Shilon and his merry men that it seems ungrateful to complain about anything they do; but I think he should instruct his cameramen on the basic rules of sport—to keep their eyes on the ball. It is tantalizing to see a shot in tennis disappear off-screen at the cri-

tical moment. I am sure that they are working under great difficulties, without an adequate number of cameras, but somehow they must follow the ball to its ultimate destination.

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"MORASHA" BROUGHT US a splendid film about the Bene Israel, the oldest Jewish community in India. This was produced by film-maker Benjamin Hayem, himself an immigrant from India, who obviously profited from his first-hand knowledge of the subject.

One of Israel's real gains is that the Bene Israel won their great battle to be fully recognized as Jews just like any other Jews. Only a few years ago, they were camped outside the Jewish Agency and staging demonstrations, while the churlish rabbis were debating what rights should be accorded to them. Their victory was well-deserved.

Ben Hayem used his camera with commendable originality, as he always does, and the result was one of the most interesting programmes we have ever had in this series.

TV PROGRAMME

FRIDAY

3.00 The Patriotic Family, 4.30 Maccabiah, 5.30 Zeev Shilon Programme, 5.50 Shabbat Song, 6.10 Weekly Magazine, 6.30 "The Rebel" — film, 10.30 News, 11.00 "The Song of Death" — a play, 11.30 News, 11.50 Programme Review, EDUCATIONAL, 1.30 Story, 2.45 A game on words, 4.30 Sing a Song.

SATURDAY

9.00 Mamavoli, 9.30 Mabat, 9.55 Maccabiah, 10.00 Ironside, 10.50 News, 11.00 Maccabiah, 11.30 News, 11.50 Maccabiah, 12.00 News, 12.30 Maccabiah, 1.00 News, 1.30 Maccabiah, 1.50 News, 2.00 Maccabiah, 2.30 News, 2.50 Maccabiah, 3.00 News, 3.30 Maccabiah, 3.50 News, 4.00 Maccabiah, 4.30 News, 4.50 Maccabiah, 5.00 News, 5.30 Maccabiah, 5.50 News, 6.00 Maccabiah, 6.30 News, 6.50 Maccabiah, 7.00 News, 7.30 Maccabiah, 7.50 News, 8.00 Maccabiah, 8.30 News, 8.50 Maccabiah, 9.00 News, 9.30 Maccabiah, 9.50 News, 10.00 Maccabiah, 10.30 News, 10.50 Maccabiah, 11.00 News, 11.30 Maccabiah, 11.50 News, 12.00 Maccabiah, 12.30 News, 12.50 Maccabiah, 1.00 News, 1.30 Maccabiah, 1.50 News, 2.00 Maccabiah, 2.30 News, 2.50 Maccabiah, 3.00 News, 3.30 Maccabiah, 3.50 News, 4.00 Maccabiah, 4.30 News, 4.50 Maccabiah, 5.00 News, 5.30 Maccabiah, 5.50 News, 6.00 Maccabiah, 6.30 News, 6.50 Maccabiah, 7.00 News, 7.30 Maccabiah, 7.50 News, 8.00 Maccabiah, 8.30 News, 8.50 Maccabiah, 9.00 News, 9.30 Maccabiah, 9.50 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